113, 427, 563 Miao AE5

/For a short description of the relationship of the Miao and the Lolo (Yi), and the effects of Communist rule on this relationship, see 1: Stanford University, AF16 Southwest China, category 116, pp. 83-84/

/36 cont'd/

476 is always maintained, and mutual assistance is their duty. Some important aspects of this are as follows:

/37/ (a) Mutual assistance in economic life. For instance, if a family in the village has a wedding ceremony or funeral service, the other families usually contribute money and rice to help reduce the burden.

(b) Mutual assistance in labor. If a family in the village needs help for heavy work, the head of the family usually calls on his [43] neighbor for assistance with a little tobacco as a gift. If the neigh- 276 bor accepts the gift, this indicates that he is willing to offer his assistance. The head of the family usually entertains the neighbor with food and wine after the work is done.

(c) Mutual aid in matters of morale. They usually congratulate one another on festive occasions and comfort one another in grief.

[28] Among the Miao there is no larger unit of social organization than the village. However, between villages there is frequent intercourse and all kinds of mutual assistance. (Owing to their environmental circumstances, the Miao tend to be cooperative and united. For details, see Chapter IX.)

631 Since the pao-chia system was established in the Miao area, intervillage relations have been greatly changed. The basic unit is a pao, which is a subdivision of a chia. A chia is a subdivision of a t'uan. A Miao village is either under the administration of a chia or a pao. Relationships between the pao and the chia, the chia and the t'uan apparently have become extensive and complicated.

A detailed description of the pao-chia system in the Li-Miao area appears in my previous study, Report on an Investigation of the Li of Hainan Island.

421 4. The Land System and the Distribution of Wealth

The Miao own very little property. The mountains on which 427 they live are either bought or rented from the Li or from Chinese merchants (the Chinese merchants having purchased them earlier from the Li). The funds to purchase or rent the land are collected from each family in a village, each family contributing an equal

/37 cont'd/

427 amount. If the property is rented, the duration as well as the rate of rent /387 is fixed. It is to be paid either in one payment or by yearly instalment. After the contract has expired, they are either to move away or to renew the contract, which is determined by mutual agreement. If the property is purchased, the price is usually
423 greater than if it were rented. After the contract is signed, the rights of the mountain are transferred to the Miao purchaser, who may make use of it as he will. The original seller no longer has any rights whatever. The reason why some people among the Miao are able to remain for relatively longer periods in one locality is that they have acquired the ownership of the mountains they live on.
[675] Whether the mountain is rented or purchased, a contract is signed by both parties. The name of the mountain, the price or rent, and the duration if it is rented, are clearly stated. There are many mountains which have been purchased with joint funds of the villagers,
[422] but on the contract only the name of the shan-chia or chia-ch'ang is written, because he is the representative of the whole village during the negotiations and the contract is also kept by him. In the home of a Miao chia-ch'ang, we saw many different contracts of this kind. Some of them are translated as follows:

675 "We, the signers of the contract for Ya-nan Mountain, T'ung
539 Li, Lao Ta-k'ai, Shih Chün and Ying Kuo-ying-chi, having ex-
423 amined the vegetation and marked the soil, hereby agree that the price of the mountain shall be 66 dollars. The expenses of tao-ping /the commission?/ shall be 350 cash and a peck of rice from each family. The mountain products, ching-pi, shan-ma, deer horn, bear gall, red and white rattan, are all the property of the owners of the mountain; they shall not be stolen or sold. The Miao will be allowed to cut wood on this mountain for the next 25 years. This contract shall not be revoked on any pretext. Since oral agreement is subject to dispute, this written contract has been drawn as evidence.

Witnessed by Ch'iu K'ai-i

/38 cont'd/

675 This contract is signed in public on the fifteenth day of the
539 second month of the twenty-sixth year of Kuang-hsü, the year of
423 Keng-tze /1900/."

"Again: On the preceding day, the Miao people signed an agreement to pay 270 silver dollars for the mountain land of Mao-kai Mountain. This contract is signed on the seventh day of the first month of the sixteenth year of the Republic /1927/."

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675 /39/ "The rent of Mt. Mao-jui shall be roughly one peck of
423 rice, 350 cash, one jar of wine, and one chicken, to be collected
427 every year."
436

"Wang Kung-ch'ing

427 A new contract has been signed in the year ting-mao of the
675 Republic /1927/; every family is to pay four dollars in the spring of every year. The expenses for tao-ping /commission?/ shall be 305 cash from each family; the expenses for shih-sheng /?/, 100 cash; one chicken, one peck of rice, and one jar of wine from each family.

Black beans, edible fungi, and other mountain products are all included."

The above are contracts for renting mountains.

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423 "Again: The lands of Mt. Mao-jui have been purchased from
675 the sellers Li Yüng-sheng, Li Yüng-sheng /sic/, and Mei Ch'ang-sheng. Mt. Mao-jui has been purchased in the twenty-second year of Kuang-hsü /1896/. The price agreed upon is 100 large silver dollars."

797 They are mostly converted to the faith because
427 they are tenant farmers on the land owned by the church. This land, also known as the "bible-hall land", is scattered over a number of localities that border on the Chung-chia villages. The profits from the land are equally divided. The advantages for tenant farmers being more than elsewhere, many Chung-chia people become believers in order to cultivate the church land. Every Sunday the farmers attend mass in nearby churches. During harvest time in October the church would send out priests to the villages to supervise harvests, where they also conduct religious services morning and night, requiring all believers to attend (some of the villages have small churches). The priest remains in each village for about a week, putting up with the richest family, but the expenses on food are borne by all the tenant farmers in the village. In recent years this relationship is undergoing a change as it is said that the priests have indulged in extortions which have greatly shaken the faith of the Miao-I believers.

797 Besides Catholics there are Protestants within the district. The China Inland Mission maintains a Gospel Church in An-shun. It was established in 1897 by an American missionary, Tanchüshih /transliterated/, who went deep into the Miao villages in many areas. His friendli-
[162] ness and sincerity won him many converts. At present there are in this hsien area from 5000 to 6000 Christians, both Chinese and Miao-I. The missionary was especially successful among the Hua Miao, and there are more Christians
792 among this tribe than among others. The leader
797 of the Hua Miao in An-shun was Yang Ching-an, who was trained by Tanchüshih. In the early years of the Chinese Republic, Yang had followed the American missionary to Shanghai and Nanking. With his extensive experience he was considered

427 district they[1] are most of them the tenants of In Weining
the I-chia.

273 Drink is, we believe, in most cases the cause of their poverty and degradation. The love of whisky, which they make for themselves, is a prevailing vice among them all, men and women. Festivals, marriages, funerals, and sacrificial observances in reference to the dead, are all occasions for the reckless consumption of whisky. Chinese women at feasts sometimes drink more whisky than is good for them, but they have the good sense even then to stay indoors till the effects of it have passed away. We cannot remember that we ever saw an intoxicated Chinese woman. But Miao women glory in their shame, and are not infrequently seen hilariously, helplessly drunk, parading, or trying to parade, along the village street. Some of these drinking bouts, on the occasion of a marriage or funeral, go on for three days and nights, and the sounds of drunken songs and revelry are heard all over the village.

000 Morally most of them are below, and some of them immeasurably below, the Chinese. We know most about the Heh Miao and the Hua Miao, and these probably are the two extremes—the Heh Miao the best, and the Hua Miao and Ta-hua Miao of the west and north-west the

1 [ie., the Miao -- Analyst]